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The Alumni Bulletin

Of Bangor Theological Seminary

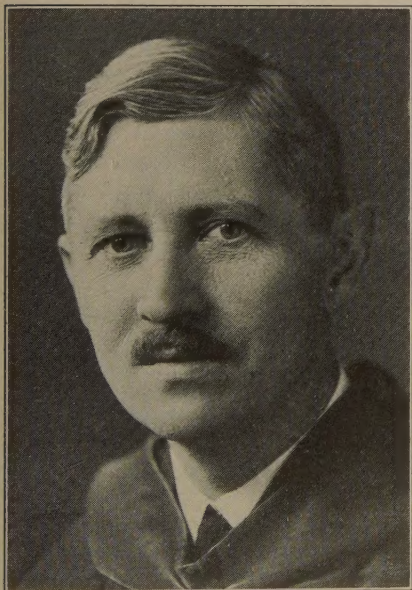
Volume XXIX

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No. 2

PROFESSOR ALFRED MORRIS PERRY DIES IN 30th YEAR OF SERVICE

In Memoriam



DR. ALFRED MORRIS PERRY
1889 - 1954

The Reverend Alfred Morris Perry, Ph.D., D.D., Hayes Professor of New Testament Language and Literature, died in his campus home on January 14, 1954, after an illness of one day. He was sixty-four years old and was in his thirtieth year of service as a member of the Seminary faculty. He had conducted his classes as usual on the previous day, and his sudden passing after suffering a heart attack left a vast circle of friends shocked and bereaved. Messages of sympathy and consolation came to Mrs. Perry and to the Seminary from innumerable sources; words of appreciation and tribute were received from every quarter.

Dr. Perry was born in Ware, Mass., on September 8, 1889, the son of the late Rev. Alfred Tyler Perry and Anna Morris Perry. He was graduated from Marietta College in 1910 with the B.A. degree, and in 1912 he received the M.A. degree of Harvard University. Hartford Theological Seminary awarded him the B.D. degree in 1916, and he received his Ph.D. degree from the University of Chicago in 1918. Marietta College honored him with the D.D. degree in 1930. He was a member of Phi Beta Kappa.

After his ordination to the Christian ministry in 1918, Dr. Perry was installed as pastor of the South Congregational Church in Granby, Conn. Later he served for a year as Assistant Professor of Bibli-

cal Literature at Smith College. In 1924 he came to Bangor Theological Seminary as Assistant Professor of New Testament Language and Literature, and Librarian. He was installed in 1936 as Hayes Professor of New Testament Language and Literature. Dr. Perry was a frequent contributor to religious publications and his most recent work was a major article in *The Interpreter's Bible* entitled, "The Growth of the Gospels."

Dr. Perry was a member and a former deacon of All Souls Congregational Church, a member and past president of the Bangor Kiwanis Club, and a member of the Bangor Executives' Club. Throughout his years in Bangor he took an active interest in civic and church organizations. He was widely known in the State as a preacher and lecturer, and as a participant in the work of the Congregational Christian Conference of Maine.

In 1918 Dr. Perry married the former Florence May Hodges at Hatfield, Mass. Mrs. Perry's many friends will be happy to know that she plans to continue her residence in Bangor. In addition to his wife, Dr. Perry is survived by three daughters, Mrs. Edward K. Brann of Hampden, Maine, Mrs. Franklin W. Eaton of Bangor, and Mrs. John B. Clark of Lexington, Mass.; by two sons, Charles H. Perry of Bangor, and Alfred M. Perry, Jr., of Oak Ridge, Tenn.; by a brother, Edward Tyler

Perry of Hartford, Conn.; and by several grandchildren.

Funeral services were held on Sunday, January 17th, in the All Souls Congregational Church with the Rev. Arlan A. Baillie, pastor, and Dr. Frederick W. Whittaker, President of the Seminary, officiating. The memorial address given by President Whittaker is printed on the following pages. Members of several local organizations attended in bodies, including the Bangor-Brewer Ministerial Association, faculty and students of the Seminary, and the Bangor Kiwanis Club.

Honorary bearers were George F. Eaton, Dr. Charles G. Cumming, Dr. Andrew Banning, Dr. J. Burford Parry, Dr. Marion J. Bradshaw, the Rev. Leonard M. Sizer, Dr. Rodney W. Roundy, Dr. Cornelius E. Clark, and Dr. Albert W. Fellows. Active bearers were Edward K. Brann, Franklin W. Eaton, John B. Clark, II, the Rev. David J. Siegenthaler, Charles H. Perry, and Alfred M. Perry, Jr.

Students, alumni, faculty members, and other friends have established in honor of their loved one The Alfred Morris Perry Memorial Scholarship Fund. Plans are now being made for a memorial service to be held in the Seminary Chapel on Monday evening, June 7, 1954, at eight o'clock. It is hoped that many alumni will plan to attend this service as a tribute to our great Christian teacher.

ALFRED MORRIS PERRY

A Memorial Address by President Frederick W. Whittaker

Beloved Brethren,

We are assembled on this sacred occasion for a Christian memorial service. At such a time there are two spiritual blessings granted to us by our Creator. One is faith and the other is thanksgiving. This is an hour for revitalizing our trust in a God of love, and an hour in which we give thanks to God for the beauty and inspiration of the life now taken from us into the nearer Presence of the Almighty.

Christian men and women from the first

disciples down through the centuries have believed that this earthly life of ours is but an episode in the larger and fuller life to come when we shall all be with our Heavenly Father and know Him more perfectly. Our Bible tells us that, "God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This faith has given His children confidence that their God is with them in this life and that death is but a part of the plan of the

Creator by which he brings us all into closer harmony with Himself. It has enabled Christians to enjoy this good life on earth with thankful hearts, to quietly meet its problems and its sorrows, and to face the dimly lighted future with tranquility.

This faith is made easier for us to grasp because we have seen it live in Alfred Morris Perry. His witness for Christian truth was widespread in time and space, and a primary reason for this fact is clearly stated by a layman in one of our neighboring churches who writes in sympathy: "We have always thought of him as one of the bulwarks of the Christian faith." Three decades of students and faculty members at Bangor Theological Seminary, and a multitude of other friends, echo this testimony.

We Live By Faith

It has been a source of comfort to me personally to re-read during these past three days some of the published writings of my beloved colleague. There is one paragraph I should like to share with you from his address at the Seminary opening in September, 1949, entitled "Modern Criticism and the Preaching of the Gospels." He was commenting on the over-emphasis being placed on the Jesus of history when he said: "We live by faith, not by fact. It is not the historical Jesus who is the object of our faith . . . Christianity began where the Gospels end, with an empty tomb and an ascension and an on-going mission. Our *faith* is in the ever-living Christ, not in the Galilean carpenter, however good and kind his life, however beautiful and wise his words. Our faith is not in history, but in the spirit which shone in the life of that Galilean teacher, shone so clearly that men felt they had in it a new vision of God,—in the spirit which somehow was communicated to those who were closest to him, and from them passed on to others until the movement which claimed his name became a world religion. For true religion is not to be taught out of books; it is an enthusiasm and a vision in the spirits of men that passes by contagion from one burning life to the next."

Alfred Morris Perry was a man of Christian faith, and he has thereby strengthened our faith. Contemplation upon this earthly life now ended leads us also to an experience of thanksgiving. We should be ever grateful to God that He has chosen to reveal a measure of His creative goodness in the life of the one we honor here. This revelation has come to us in different ways. One has known him as devoted husband, five as loving father, several in other family relationships; many have cherished him as a teacher, a scholar, a churchman, a preacher, a worker in the community, and a trusted friend. Each one of you will offer a private prayer of gratitude to God for the special blessing bestowed upon you through His minister whose earthly work now is done.

He Continues To Teach

We of the Seminary family, both past and present, are deeply thankful to God for the witness of His servant among us,—and in the further reaches of Christendom,—during these past thirty years. By using to the utmost the intellectual powers bestowed upon him by his Creator, this Christian teacher, preacher, and author has spread abroad the vast riches of God's Word as contained in the Holy Bible. More than that, by freely sharing his spiritual endowments he has been, in truth, a disciple of the Master. Those of us who have known him intimately will recognize the validity of these words written by a prominent business man: "Your people at the Seminary will miss his kindness and his understanding as much as his brilliance as a teacher."

To this holy moment of faith and thanksgiving there is one brief thought to be added: Not long ago the one we love was asked by a friend: "What do you plan to do after you retire?" The answer came back quickly: "Why, I'll stay right here and teach!" Alfred Morris Perry has retired to his God, but his spirit lives with us and, in the name of Christ, he will continue to teach.

The Alumni Bulletin

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Alumni Advisory Committee:

Charles T. Brown, '36

Alfred G. Hempstead, '20

Daniel W. Fenner, '51

Alumni News is earnestly sought. Please direct to The Editor of the Alumni Bulletin, Bangor Theological Seminary.

REV. DAVID J. SIEGENTHALER RESIGNS SEMINARY POST

The Rev. David J. Siengenthaler, M.A., B.D., Instructor in Church History and Librarian of the Seminary during the past two years, has resigned his position, effective August 31, 1954. He plans to continue his graduate study for the Ph.D. degree.

Many notable improvements have been made in the library under his leadership, including the re-arrangement of books, the integration of cataloging systems, and the installation of new lights. He has been an able and respected teacher in the Church History department. The best wishes of the whole Seminary family go with the Siegenthalers for the years ahead.

1954 COMMENCEMENT — JUNE 6, 7, 8

Alfred Morris Perry Memorial Service

Baccalaureate Sermon by Dr. Andrew Banning

Alumni Meeting—Lectures by Dr. Frederick May Eliot

Commencement Address by Dr. Frederick H. Thompson

The Commencement program for 1954 will be held at the Seminary on June 6, 7, and 8, 1954. The Baccalaureate service will take place in the Chapel on Sunday, June 6th, at 4:30 P. M. The address will be given by Dr. Andrew Banning, Buck Professor of Christian Theology. Music will be provided at this and other events of the week by the Seminary choir under the direction of William R. Mague.

On Monday, June 7th, the Board of Trustees will come to the campus for its annual meeting. A memorial service will be conducted in the Chapel at 8:00 P. M. in honor of the late Professor Alfred Morris Perry.

The Seminary Alumni Association will hold its annual meeting on Tuesday, June 8th, at 9:30 A. M. The traditional gathering of the alumni with the Bangor-Brewer Ministers Association will convene in the Chapel at 11:00 A. M., to hear the first of two lectures on preaching by Dr. Frederick May Eliot of Boston, President of the American Unitarian Association. Follow-

ing a joint luncheon in the Commons, President Eliot will give his second address at 2:00 P. M. Speaking under the auspices of the Minns Lectureship, his subjects will be: "Preaching from the Great Tradition" and "Preaching from Living Experience."

From 4:00 to 5:30 P. M., on Tuesday, President and Mrs. Whittaker will greet guests in an informal reception at 199 Cedar Street. The Commencement program will conclude with the graduation exercises in the Hammond Street Congregational Church at 8:00 P. M. on June 8th. The Commencement address will be delivered by the Rev. Frederick H. Thompson, D.D., minister of the Woodfords Congregational Church, Portland, Maine.

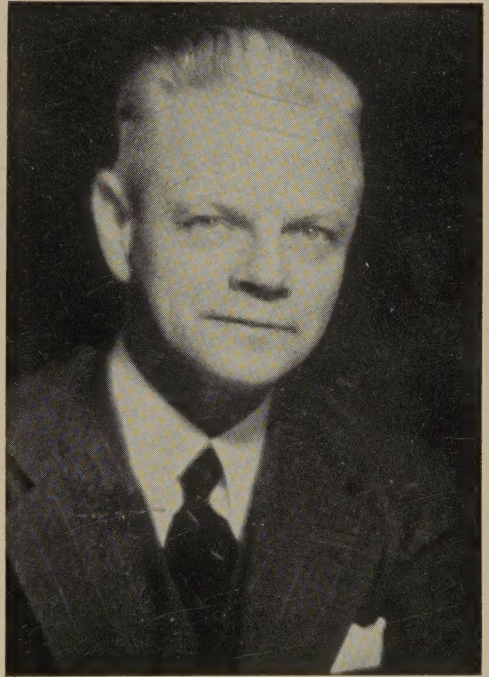
Alumni and other friends of the Seminary are cordially invited to attend all of the events of Commencement Week. Some sleeping accommodations will be available in the dormitory for those who request them in advance, and guests will be welcome to eat in the Seminary dining room.

DR. MERVIN M. DEEMS RETURNS TO BANGOR AS DEAN AND PROFESSOR OF CHRISTIAN HISTORY

The Rev. Mervin M. Deems, Ph.D., of Chicago, former member of the faculty of Bangor Theological Seminary, will return to Bangor in September as Dean of the Seminary and Professor of Christian History. The appointment of Dr. Deems is a part of the ten-year program of expansion recently adopted by the Seminary's Board of Trustees. President Whittaker and Dr. Deems will share administrative duties and teaching responsibilities in the Department of Christian History.

Since 1943 Dr. Deems has been Michigan and Sweetser Professor of the History of Early Christianity and Missions at the Chicago Theological Seminary and on the Federated Faculty of the University of Chicago. He now returns to the Seminary which he served for a seven-year period beginning in 1936 as Waldo Professor of Ecclesiastical History. In earlier years he was a member of the faculty of William Jewell College in Missouri and Carleton College in Minnesota. More recently he served as Visiting Professor of Church History at Union Theological Seminary, New York City, during the summer of 1948, and as Visiting Professor of Religion at Pomona College, California, in the spring of 1953.

Dr. Deems is an ordained minister of the Congregational Christian Churches. From 1932 to 1936 he was pastor of the Congregational Church in Norway, Maine, and summer pastor at Islesford from 1939 to 1941. He was Religious Counsellor at the Oak Grove School, Vassalboro, for five years. While in Chicago, Dr. Deems has been in wide demand as a preacher and lecturer. He has served as interim pastor in several large churches in Illinois. In 1950 he was a lecturer at the Southern California Ministers Conference and in 1952 he gave the Samuel Harris Lectures on Literature and Life at the Bangor Seminary Convocation. Among his many other



DR. MERVIN M. DEEMS

activities as a churchman, Dr. Deems has been Registrar and Treasurer of the Chicago Congregational Christian Association of Churches since 1947. He and Mrs. Deems are members of The United Church of Hyde Park; they were delegates to the Seventh International Congregational Council held at St. Andrews, Scotland, in 1953.

Born in Baltimore, Maryland, Dr. Deems holds the A.B. degree from Johns Hopkins University, the degree of Th.M. from Southern Baptist Theological Seminary, and the Ph.D. degree of the University of Chicago. He is a member of Phi Beta Kappa and a member and officer of the American Society of Church History. In 1931-32 he was an American Fellow under the Albert Kahn Foundation for Around

the World Travel. He is a Vice President of The Congregational Christian Historical Society. Since 1946 he has been editor of The Chicago Theological Seminary *Register*. Dr. Deems has a wide reputation as a religious writer. His most recent published works include a sermon in the March issue of *The Pulpit* and a chapter on "The Congregational Christian Churches" in *The American Church*.

Mrs. Mervin M. Deems is an active worker in the church and community. She has been president of the Women's Society of

the United Church of Hyde Park and is now Missionary Chairman of the Chicago Women's Fellowship. During her previous residence in Bangor she was a director of the local Y. W. C. A. and, with her husband, played a prominent part in the program of All Souls Congregational Church. Dr. and Mrs. Deems have two daughters: Margaret, who was recently married to Mr. Richard Cox of Chicago, and Mary, 13, who will come with her parents about September 1, 1954, to live on the Seminary campus.

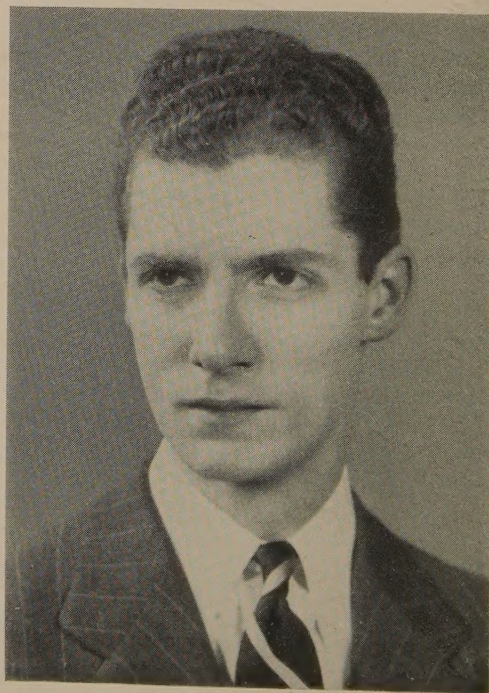
REV. BURTON H. THROCKMORTON, JR., ELECTED PROFESSOR OF NEW TESTAMENT STUDIES

The Reverend Burton H. Throckmorton, Jr., 33, of Wellesley, Mass., has been appointed to the faculty of Bangor Theological Seminary as Professor of New Testament Language and Literature, effective September 1, 1954. He succeeds the late Dr. Alfred Morris Perry, whose death occurred on January 14th. Professor Throckmorton is now a member of the faculty at Wellesley College. For five years he was an Instructor in New Testament at Union Theological Seminary, New York City. He has also taught Bible courses at New York University, Princeton University, and Drew Theological Seminary. He is an ordained minister of the Presbyterian Church, U.S.A.

Born in Elizabeth, N. J., Professor Throckmorton holds the A.B. degree of the University of Virginia and the B.D. degree of Union Theological Seminary. He has studied in Marburg, Germany, and has completed his graduate work at Union Theological Seminary and Columbia University; he will receive the Ph.D. degree in June of this year. He is a member of the Society of Biblical Literature and Exegesis, and is a Kent Fellow of the National Council on Religion in Higher Education. He was the editor of *Gospel Parallels* and has contributed many articles and book reviews to such periodicals as the *Anglican Theological Review* and the *Journal of Biblical Literature*.

Mrs. Throckmorton is the former Ansley

Coe, daughter of Dr. and Mrs. Albert Buckner Coe of Boston, Mass. She is a graduate of Wellesley College and has completed two years of study at Union Theological Seminary. The Throckmortons will live in a faculty home on the Seminary campus.



REV. BURTON H. THROCKMORTON, JR.

DR. MARION J. BRADSHAW WRITES BOOK ON "FREE CHURCHES AND CHRISTIAN UNITY"

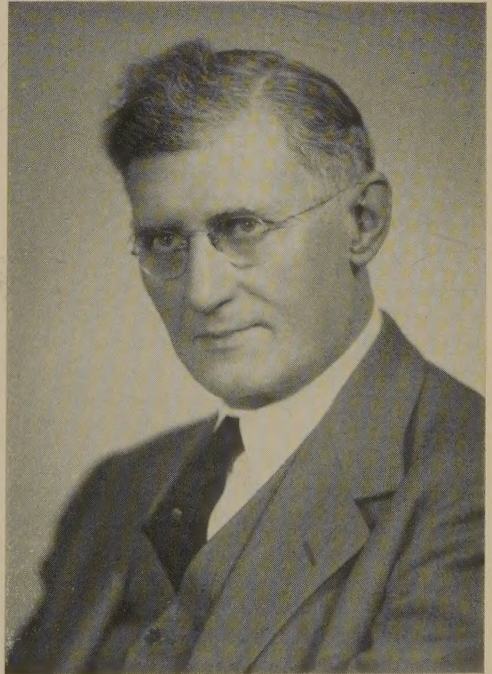
Dr. Marion J. Bradshaw is the author of a timely and provocative book just published by The Beacon Press, Boston. Entitled, *Free Churches and Christian Unity*, it is described as "a critical review of the Ecumenical Movement and the World Council of Churches." The editors of *The Alumni Bulletin* extend sincere congratulations to this esteemed member of the Seminary faculty and are proud to present in this issue a review of Dr. Bradshaw's book by the Rev. Harry R. Butman, alumnus of the class of 1928 and minister of The Church of the Messiah, Los Angeles, California.

Free Churches and Christian Unity is dedicated, "To my students of today and yesterday, who seemingly expect of me courageous utterance, if not wisdom, and honest thought, if not profound." The following comment by the publishers is worthy of note: "This critical study of the ecumenical movement was prepared especially for understanding of the issues surrounding the Quadriennial Conference of the World Council of Churches in Evanston, August, 1954. The book will find many ready opponents as well as sturdy supporters; it is a forthright, thoroughly honest examination of basic problems, and these problems cannot be wished away. They must be faced. Hard-won freedoms must be protected, the author believes, no matter how valuable the idea of the one-church movement may be. To understand the issues in the headlines coming out of Evanston, here is a book by a reverent Christian, written with deep conviction, which avoids none of the controversy."

Dr. Bradshaw has been Professor of the Philosophy of Religion at Bangor Theological Seminary since 1925. He received his formal education at Hiram College, Union Theological Seminary; Columbia, Harvard, and Marburg Universities. The University of Maine has honored him with the D. D.

degree. He is an ordained minister of the Congregational-Christian Churches and has also served parishes in the Disciples of Christ and Universalist denominations. He is a member of the executive body of the Committee for the Continuation of Congregational-Christian Churches.

Other books have been produced by Dr. Bradshaw. He is the author of *Third Class World*, (1938), *Philosophical Foundations of Faith*, (1941), and three beautifully illustrated volumes on the State of Maine, where he is widely known as a lecturer, photographer, Christian teacher and minister. *Free Churches and Christian Unity* is priced at \$3.50 and is available through the Seminary Book Store.



DR. MARION J. BRADSHAW

"FREE CHURCHES AND CHRISTIAN UNITY"

A Book Review by Rev. Harry R. Butman, '28

This is an explosive book. Its force is devastatingly directed against a current notion of ecumenicity, long held sacrosanct. That all churches should be one Church, that the very existence of denominations is a scandal and an offense against God, that we should be bitterly ashamed of the diversity of religious organizations, are propositions which have become holy axioms. They have been promulgated from high quarters with such persistence that we now live in an ecclesiastical climate of such nature that any dissent from the doctrine that organizational unity is the chief goal of the total Christian effort is accepted as clear evidence of meager spirit or closed mind. This book—we borrow the headline writer's vivid verb—blasts this dogmatism. The book is "rooted in the conviction that hard-won freedoms are now endangered in the current planning called the ecumenical movement", and the author does not hesitate to say bluntly that the drive for unity displays marked hostility to the free churches. This is a hard statement, but that it is no irresponsible charge will be clearly seen by the careful reader of Dr. Bradshaw's soberly-reasoned, and thoroughly-documented volume.

The average pastor or layman, unversed in the mechanics of church union, seldom realizes the complexity of the problems posed by the organic union of churches. Congregationalists, harshly schooled by a long and costly lawsuit, now view church union in a more realistic light than formerly. But Dr. Bradshaw, while presenting disturbing revelations bearing upon the proposed merger with the Evangelical and Reformed Church, is fundamentally concerned with a broader matter, namely, the relationship of the free churches to the ecumenical movement, as it is concretely "The free Churches", he rightly says, "are embodied in the World Council of Churches.

not irked by authority (but) they will not accept an authority imposed from without." The nature of that authority (clearly understood and strongly championed by many leaders of the World Council) is searchingly analyzed in this provocative book. Dr. Bradshaw sets his face like a flint against the whole school of ecumenicists who disparagingly refer to "the congregational heresy", and who maintain that "the united Church cannot be built on Protestant foundations."

Ecumenical Heresy

The third chapter, "Jesus Christ as God and Saviour", is certain to bring controversial reaction. In this chapter Dr. Bradshaw makes the direct charge that a handful of theologians, acting *in camera* upon a non-biblical theology, have dictated the basis of church union and fenced their essentially heretical position with such constitutional safeguards as to place it forever beyond discussion or question. To say that the basis of membership in the World Council—the acceptance of "Jesus Christ as God and Saviour"—is an heretical basis in a breath-taking accusation, but the heavy weight of evidence gathered by Dr. Bradshaw cannot be lightly brushed aside. He quotes William Adams Brown as saying that any of the seven great ecumenical councils would have rejected the Christology of the World Council as heretical; he cites the word of Pope Leo the Great that such doctrine is heretical because it fails to assert that Jesus was man as well as God. Further, it is heretical because it makes an intellectual demand of the modern disciple which Jesus did not make of his personal disciples, whom he was content to have acknowledge him as "The Christ, the Son of the living God". It is heretical because, in inexplicable disregard of the New Testament, it attributes

qualities to Jesus which he did not claim for himself. Dr. Bradshaw points out with clarity that upon a basis of blurring and denying and overlooking those deep differences which Jesus himself taught and emphasized—the difference between Father and Son, Sender and Sent, Petitioner and Petitioned—the “ecumenical unitarians” who control the theology of the World Council have created an organization which by the terms of its constitution would deny membership to the Man of Nazareth and the Twelve who formed the first worshipping Christian assembly.

A Narrow Christology

But the “identity theology” which forms the test of membership in the World Council is no mere academic matter. It is the narrow door into that powerful ecclesiastical organization which has as its avowed aim the organic union of all churches. The narrow Christology of the World Council leaders lacks the wise (and Scriptural) breadth of Dr. E. Stanley Jones’ test, “Thou art the Christ”. And this restrictive Christology, if the World Council goes on to gain the power it seeks, may yet strangle all liberal Christian thought, and in the course of years bring again to ugly reality the bloody wrangles that marred the Christological disputes of the early church. The general issues raised in this book find a concrete contemporary illustration in the Church of South India, much hailed as a glowing jewel of ecumenical treasure. Every thoughtful minister will do well to ponder over the implications of Chapter V of the constitution of the Church of South India, rules 3-9, in which it will be found that every person about to be ordained must affirm the Nicene Creed, the doctrinal truths of the church, and any other statement which the church may officially set forth as doctrine.

Unity of Persons

Perhaps the most complete modern treatment of John 17:21 is to be found in Brad-

shaw’s chapters 5, 6, and 8. The clause “That they may all be one” (which William Temple held to be the most precious passage of the Gospels) is given exhaustive analytical attention. This verse, which ecumenicists consider the charter of the World Council, has been uncritically considered as a prayer on the part of Christ for the organizational unity of all Christian bodies. Dr. Bradshaw plainly points out that the high priestly prayer of Jesus is a petition for a unity of persons, not of organizations, and he cites and collates the opinions on this point from Chrysostom to Dr. Gossip. A. V. G. Allen once said of Phillips Brooks that the great bishop had read so widely in the Ante Nicene and Post Nicene Fathers that he recognized all heresies in their modern forms. Our Bangor scholar has ranged so widely in patristic literature that he too is able to detect Modalism and Docetism whether they display themselves in Asia Minor and North Africa, or Holland and Illinois. He trumpets for a return to biblical theology rather than a continued foisting of ancient heresies upon churches, ministers and laity of today, heresies revived because they form a convenient intellectual base for the gradual accretions of centralized power by notable ecclesiasts.

“*Free Churches and Christian Unity*” is well written. The style is controlled by the seriousness of the subject matter, yet there are touches of quiet ironic humor, so subtle (so “dead-pan”, if one dare use the expression of a work of theology) that the dull will walk unseeing by. The strong logical flow of thought is channelled in sentences which are often deep but always clear. And in the opening paragraphs of the chapter called “What the Spirit Says to the Churches” there are sentences of plangent power. Dr. Bradshaw’s prose, tempered by years of close reasoning and careful writing, is a supple and penetrating blade, well wielded.

The free churches stand in debt to Marion Bradshaw, and Bangor Theological Seminary may well be proud of this teacher, a man of insight, scholarship and courage.

THE 1954 CONVOCATION WEEK PROGRAM

By Daniel W. Fenner

An ecumenical spirit was noticeably present both in tone and import during our Forty-ninth Annual Convocation Week. Representing a broad background of theological and religious interests, the speakers complemented each other exceedingly well. Dr. Charles Gordon Cumming was trained and ordained as a Presbyterian minister; Dr. Theodore P. Ferris is an Episcopalian; Dr. Douglas Horton is a prominent Congregationalist; Dr. Halford Luccock is a Methodist. It was interesting to note throughout Convocation that these four men blended their thoughts consistently, each quoting the other in various addresses. As a matter of fact, it would have been impossible to differentiate between them as far as general theological thought is concerned, had we not known their denominational background.

Dr. Cumming's scholarly analysis of the Psalms was reinforced by Dr. Ferris' spiritual message on Isaiah. Dr. Horton's examination of the future of the Christian world, especially with respect to the Evanston Conference of next August, was balanced by Dr. Luccock's sharp views on contemporary life and its practical problems. The spiritual vigor of Dr. Ferris, the tart, pungent wit of Dr. Luccock, the brilliant scholarship of Dr. Cumming, and the able churchmanship of Dr. Horton all combined to present a variety of interests which would appeal to any listener.

The Convocation Luncheon as usual was well attended. As in past years it was an occasion for the lighter side of the lectures with natural wit and humor contributed by the speakers and Dr. Whittaker. The Seminary Choir under the able direction of William R. Mague gave an excellent concert on Thursday night. Nearly 125 patrons contributed toward Convocation this year, thus helping to make a financial success of what would otherwise be quite a burden to the Seminary. The Alumni Luncheon on Wednesday noon was well attended with the Reverend Walter Miller presiding and

short talks being given by Dr. Whittaker and Mr. Fenner.

BEACH QUIET HOUR LECTURES

Dr. Theodore P. Ferris, rector of Trinity Church, Boston, presented these lectures at the Grace Methodist Church. His general theme was *The Call of Isaiah*, the first lecture being concerned with Isaiah's vision of God as found in the sixth chapter of Isaiah.

Dr. Ferris remarked that today's ministers should somehow manage to catch the vision of Isaiah so that they may cast a proper perspective on their ministry. He did explain, however, that one should not always expect the tremendous visionary experience of Isaiah to happen repeatedly. "If an individual can experience such spiritual heights on one day out of a thousand then life becomes endurable and worthwhile."

In his second lecture Dr. Ferris treated the subject of Isaiah's feeling of unworthiness. A sense of unworthiness need not paralyze a minister or an individual who is performing some great task. The knowledge of unworthiness should act as a stimulant to overcome inadequacy. Isaiah's unworthiness did not cripple him for action. Rather it carried with it a conviction to overcome his shortcomings and to endeavor to correct the evils of his day.

During the third Beach Quiet Hour Dr. Ferris spoke on the Mission of Isaiah.

He mentioned that a religious view of life such as Isaiah secured in his vision includes a sense of mission for the forwarding of Christianity.

"This sense of mission comes in different ways. As ministers, we either deliberately choose the ministry, or some cataclysmic experience leads us into the field. The call of Jesus also had two sides—the human and the directed side; one of our greatest faults is that we stress either one side or the other instead of realizing both the human and the directed."

In speaking of our response to the call, Dr. Ferris stated that essentially the minister's task is the continuation of Jesus' ministry.

"Ministers must also give courage to people so that they may have strength to face difficulties which lie before them. Ministers must also criticize," concluded Dr. Ferris. "Too many ministers nowadays use only comfort instead of becoming active critics of society and individuals."

THE GEORGE SHEPARD LECTURES

The George Shepard Lectures were given by Dr. Halford E. Luccock, professor emeritus of Yale Divinity School. Engagingly enough he entitled his talks, *Bell, Book and Candle*. The first lecture was on *The Bell* which was interpreted as the presence of God.

Dr. Luccock said, "In our preaching there must be the dimension of Eternity so that people may be saved from the provincialism of both map and calendar. Many people believe that their part of the world, their nation, even their town pump, is the only section of reality which exists. Or on the other hand they may be afflicted with the illusion that the present is the only time to which one need pay attention."

The former professor went on to say that ministers should not restrict themselves to miniature topics and the one who is looking for a clever sermon or a snappy idea will be neglecting the themes that bring Eternity into time and God into life. He also pointed out that the preacher should make his communication clear and intelligible while bringing emotional power.

In his second lecture Dr. Luccock talked on *The Book* which he interpreted as *The Lively Oracle of God*. "In the beginning," said Dr. Luccock, "there was the Word and in the end there will be the Word—the Bible." He added that the Bible enables the preacher to steer between two great dangers which beset the preacher. The first is that a man will allow his message to be determined by some popular interest of the moment, and the other is that the preacher constantly refers to subjects of his own liking and in which he may shine the brightest.

"The Bible is a marvelous bunch of keys which unlock ourselves and set us free from confinement to our limitations," said Dr. Luccock. "The Bible gives a tremendous leverage in preaching on social and controversial questions, because when one bases his message on the Bible he roots himself in authority."

In the final lecture of the George Shepard Series, Dr. Luccock spoke on *The Candle* which he used to typify the man behind the sermon.

Placing a strong emphasis upon what a preacher is rather than what he can do, Dr. Luccock said, "A man's personality must be part of the good news he carries; this is the best way that news gets around. This is what God did in the incarnation of Jesus Christ—He wrapped the truth up in a person."

THE SAMUEL HARRIS LECTURES

The lectures bearing the name of Samuel Harris were given by Dr. Charles Gordon Cumming, professor of Old Testament Language and Literature at Bangor Seminary. Because many of us are familiar with the teaching of Dr. Cumming, it was an inspiration to hear him once again.

Dr. Cumming chose as his general theme, *The Religious Experience of the Psalter*, and spoke during the first hour on the subtopic, *Redemption and Release*.

"The Psalter represents the accumulated religious experience of Israel from its early history to the dawn of the Christian era," explained Dr. Cumming. "Because of this, the Psalms represent a deeply rooted experience in Hebrew life."

The professor went on to say that the most important contribution of modern scholarship to the study of the Psalms is the effort to arrange them in groups according to literary form as well as the attempt to find the situation out of which they arose. It is possible to arrange them on an ascending scale of religious experience covering lamentations from the suffering of national devastation to those caused by ridicule and persecution of the pious."

Dr. Cumming concluded by saying that these Psalms of lamentations, which he

illustrated by actual passages, express a universal human need, the answer to which is trust and obedience.

In the second in the series of lectures Dr. Cumming took as his topic, *Gratitude and Adoration*. The speaker mentioned that in the Psalms of adoration and praise Israel as a nation expressed its profound and inspired conviction that God was Lord of their history and of their nation.

"Not only was God the Lord of history, but He also was the Lord of the harvest and so they gave Him grateful adoration here too." Dr. Cumming added that individuals once came into the sanctuary not merely to pay their vows but to offer to give individual testimony concerning what the Lord had done for them and what they could expect in the future.

Dr. Cumming finished his address by noting that praise in the Psalter has a four-fold reference, namely, God's wisdom and power and creation, His lordship over history and the world, His attributes of faithfulness and love, and His compassionate care, especially for the poor and distressed.

In the final lecture Dr. Cumming continued to speak on his general theme under the title of, *Communion and Peace*.

"Psalmists did not guarantee immediate deliverance to the suppliant," said Dr. Cumming. "They wrestled with the problems of uncertainty and anxiety just as we do today. But the Psalmist did find the answer to the anxieties of life, namely, that no matter how great the peril and the forces of destruction, God is in the midst of those who trust Him; and though the present order might be destroyed, the God of love and peace will remain."

LEWIS FRENCH STEARNS LECTURES

The Reverend Douglas Horton, who is minister and executive secretary of the General Council of Congregational Christian Churches of America, began his series of talks by turning the attention of the group to the main theme of the Assembly of the World Council of Churches which will be at Evanston, Illinois, in August of this year.

Taking as his first subject, *The Christian Hope*, Dr. Horton spoke at some length on

the Christian hope of immortality and its indispensable part of our tradition.

Principally, his lecture dealt with the main theme of the Evanston meeting—*The Social Hope Which Christians Hold*. Dr. Horton said, "Hope for today means little if you have no hope for tomorrow. It is the hope of any present moment that depends upon hope for the future, and hope for that future upon the future's future, and so on till the end of time. History is woven upon a single thread, hope for any part hanging upon hope for the whole. Christians who have had the experience of God in Christ know that the whole belongs to God. This gives them zest for living their life today."

In his second lecture Dr. Horton emphasized especially the responsibility which the Church has toward human society and the need for providing mankind with true hopes instead of the false hopes which Marxism and other types of humanism supply.

Drawing a close parallel between Christianity and Democracy Dr. Horton said, "Democracy owes to Christianity the idea of the worth of every human being, the idea of the equality of all men, the idea of mutual obligation of all men to each other, and even the recognition of the desire of unregenerate men for power."

In his third Lewis French Stearns lecture Dr. Douglas Horton completed his consideration of the Christian's responsibility in human society speaking especially of the place of the layman in the outreach of the Church, and then went on to his main theme, *The Church's Oneness in Christ and Its Disunity in Denominations*.

Here he spoke of the varying degrees of unity to be found in the three phases of the life of the Church—worship, doctrine, and order. He showed that there was a good deal of unity among the denominations in regard to the great affirmations of the faith, but that differences began to creep in as one got down to details. He felt that the point of greatest hope was that of working together in orderly fashion as the churches are beginning to do in the National Council and the World Council of Churches.